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FOR

MELIORATING THE CONDITION OF THE JEWS.

JOHN LILLIE, EDITOR.

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CONTENTS OF THIS NUMBER.

JOHN THE BAPTIST— <i>The Scope and Intent of his Ministry and Baptism</i> , 193	
SEVENTY-TWO RELIGIONS,.....	197
SOCIAL ARRANGEMENTS OF THE ENGLISH JEWS,.....	197
<i>Founder of the Rothschild Family</i> , 199	
DOCTRINES OF THE RABBIS— <i>King Solomon's Power over the Evil Spirits and other Creatures—also, his Letter to the Queen of Sheba</i> ,.....	200
<i>Concerning the Moon</i> ,.....	201
<i>How Adam came to understand the Rite of Burial</i> ,.....	201
THE REV. MR. SIMEON AND THE CAUSE OF ISRAEL,.....	202
DAVID AND SOLOMON,.....	204
MENACHEM BEN SERUG'S HEBREW LEXICON,.....	205
BOOKS RECEIVED,.....	206

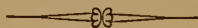
MISSIONARY INTELLIGENCE.	
American Society.	
NEW YORK CITY MISSION—Journal of Rev. J. Neander,.....	208
PHILADELPHIA CITY MISSION—Letter from Mr. F. I. Neuhaus,.....	210
BALTIMORE CITY MISSION—Journal of Rev. S. Bonhomme,.....	211
Extract Letter from Mr. B.,.....	212
British Society.	
Extract Letter from the Secretary,....	213
Appeal,.....	214
Missionaries' Journals,.....	215
Free Church of Scotland.	
Breslau and Berlin—Letter—Rev. Wm. Wingate to the Secretary,.....	219
Pesth—Letter—Rev. R. Smith to the Secretary,.....	222
MISCELLANEOUS INTELLIGENCE,.....	224
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DONATIONS AND SUBSCRIPTIONS, ....	224



## THE JEWISH CHRONICLE.

THIS monthly Periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, the Board allows of the statement and defense of the different views entertained in the Christian Church, but assumes no responsibility for any one view. This must rest exclusively with the individual writers.

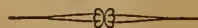
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**The Herschell Female Branch Society** will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at the house of the Missionary, Rev. John Neander, 165 Bowery, N. Y.



**Prayer for Israel.**—A Prayer-meeting for Israel is held every Thursday evening, at 7½ P. M., at the house of the Missionary, Rev. J. Neander, 165 Bowery, N. Y.



**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

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For the Jewish Chronicle.

JOHN THE BAPTIST.

The Scope and Intent of his Ministry and Baptism.

MATTHEW III. 1, 2.

No. XVIII.

IN the last four essays, I have endeavoured to show how far the ministry of John the Baptist fulfilled the prophecies of Isaiah and Malachi, concerning the forerunner of Messiah. Distinct and correct views on this question are indispensable to the right apprehension of the nature and scope of John's ministry, and the use and intent of the baptism he administered. The record of his ministry is very brief, but sufficiently at length to be understood, if considered in connection with the great scheme of the divine proceedings towards the race of Israel, as disclosed in the scriptures. This scheme, so far as it proposed the trial of the Jewish nation as subjects of an economy of law, has already been adverted to. In pursuing the subject, I shall have occasion to show, in other respects, the bearing of that scheme on the ministry of John.

From what has been said it may be inferred, that the ministry of John was confined to the Jews of that age, among whom personally he appeared; and in fact it was so, in the same sense that the ministry of Moses, in bringing their forefathers out of Egypt through the Red Sea to the foot of Mount Sinai, was personal to those individuals whom he thus led.

But the parallel can be run no farther; for God employed the hand of Moses to lay the foundations of the Legal or Levitical dispensation, subject to which the nation was to continue until Christ came, but John's ministry wrought its full effect in what it did to prepare the way of the Lord among the Jews of that age. My meaning will be more clearly apprehended, perhaps, if I add, that John's ministry, or doctrine, or baptism, was not to be extended to other times, or to other lands. On the contrary, *as to all its designed uses and effects*, it was lost and disappeared in the *personal* ministry of the Lord Jesus. Does the reader doubt this proposition? Then let him attend to the following considerations:—

John was a minister of the circumcision. We do not read that he ever passed beyond the bounds of the land of Israel, or that he preached to or baptized Gentiles, or that he commissioned his disciples to do so. The prophecies we have before noticed, (Isa. xl. 3; Mal. iii. 1,) limit his mission to that people, and it would be strange, indeed, that his mission as a forerunner of Messiah, should have a wider scope than *the personal* ministry of Messiah himself. Now the Lord Jesus said of himself, that he was sent only to the lost sheep of the house of Israel; (Matt. xv. 24.) He limited the first commission he gave the twelve to that people, (Matt. x. 5, 6,) and Paul describes him as a minister of the circumcision for the truth of God to confirm the promises; (Rom. xv. 8.) I need not dwell on this point. The reader will doubtless agree

with me thus far. But my proposition goes farther.

The ministry of John wrought its full effect in what it did to prepare the people *then living* in the land of Israel to receive the Lord Jesus, whom nevertheless they did not receive; (John i. 11.) "He must increase, I decrease;" (John iii. 30.) In saying this, John was fully aware that both himself and the Lord would be rejected. It was shown in a former essay, it was impossible that either should be received, and the other rejected. But here he says of himself, "I must decrease." Besides, his allusion to Jesus as the lamb of God, (John i. 29, 36,) shows that he was aware of the Lord's rejection and death. This prediction, as it respected John, was certainly fulfilled, when he was put to death, by the hand of Herod. No fruit sprang from his death, as there did from the death of the Lord. He had no successors in his ministry. The people to whom he was sent, were themselves also soon after rejected of God and cast off—their city was laid waste and their children dispersed among all nations. Admitting even that they are hereafter to be gathered again, and established in their own land, and effectually prepared to receive their king at his second coming, still the ministry of preparing them for that coming, as we have reason to believe, will be committed to another; so that no fruits can come, either from any future or his past ministry, other than that which he himself lived to see.

But not so was it with the ministry of the Lord Jesus. In his death he accomplished his most signal triumph; (Heb. ii. 14.) The light he brought to the Jews was not extinguished when they cut him off. It sprang up again from the gloom of the grave, and poured its beams far and wide over the nations.

But even this is not the full sense of the words of John. The crucified One is yet to increase in the power of his grace over the descendants of those who pierced him; (Zech. xii. 10.) The light, which thus rose on the Gentiles eighteen

centuries ago, is yet to beam in far greater brightness upon his own land, which, though so long desolate and defiled, is still the most cherished of all lands, and there shall he be yet more visibly magnified in the increase of his government and peace, upon the throne of David and upon his kingdom, to order and establish it with justice and judgment for ever; (Is. vii. 9; Luke i. 32, 33.) Indeed, it was precisely through the decrease, or failure of John to make that people ready and prepared for the reign of Immanuel, that these glorious results were ordained to be wrought; (Luke xxiv. 26.) Whether this be the import of John's prediction, as it respected the Lord Jesus, thus much is clear; it must have been fulfilled, as it respected himself, when he was rejected and set at nought.

But the proof upon which I wish especially to insist is derived from the baptism he administered. This rite was co-extensive in its import with the doctrine John preached, and was of effect during the order of things for which it was appointed. For aught that appears, John continued to baptize as long as he continued to preach; but to the end of his course he proclaimed himself the *mere forerunner* of another; (Acts xiii. 25.) We are not informed by what words he accompanied this rite, nor do I suppose it is important that we should know what they were, notwithstanding much learning has been employed to resolve the question. (See Vossii *Theses Theologicæ, de baptismo Johannis*, and the many authors cited pp. 390–407.) It is enough to know that he gave the rite a prospective reference, and in this respect it was in harmony with his doctrine. This is proved by the words of Paul, recorded in Acts xix. 4; "John baptized," &c., "saying unto the people that they should believe on him *which should come after him*." But when *he* came, whom John preached *should* come, and the people did not believe on him nor receive him, (John i. 11,) the use or typical design of



his baptism failed as it respected the people, and a new baptism was appointed, adapted to the new order of things which was brought in through the death of Christ; (Matt. xxviii. 14.) Accordingly Paul rebaptized those who had received the baptism of John, (Acts xix. 3, 5,) plainly teaching thereby, that John's baptism was no longer of any avail. It is remarkable, too, that the doctrine of John, which his rite of baptism accompanied and (so to speak) symbolized, viz., "that the kingdom of the heavens had come nigh," was not preached by the apostles under their second commission; (Matt. xxviii. 19, 20.) The contemporaneous cessation of the doctrine and the rite, shows their connection; and the introduction of a new doctrine and a new rite in their place, shows that they belonged to an order of things or to an economy which had been superseded. This, perhaps, is the reason why so little is recorded of John's preaching and baptizing. Both belonged, or had respect exclusively to the Jews of that age in particular, and to an order of things which continued but a short time, and was not to be renewed. The record of either, therefore, in detail or beyond the general matters of fact could not furnish instruction to Gentiles, or to Jews of any later age.

These considerations sufficiently establish the proposition under examination. But there is another I cannot waive, on account of the bearing it has upon other topics. Although we know not the form of words which John used in administering this rite—unless Paul gives it (Acts xix. 4)—yet it is clear, he did not baptize into the name of Jesus. This is shown by the fact, that John knew not that Jesus was the Christ, until he came to him for baptism (John i. 31.) and, according to Lightfoot, this was not till six months after John began to baptize. We have seen also that he did not baptize the people into the death of Christ, (Rom. vi. 3,) for if he did, why should his baptism be suspended, seeing it was divinely appointed? (John i. 33; Luke iii. 2, 3;

vii. 30; Matt. xxi. 25.) Into what, then, did he baptize? We may derive a hint here from the learned Jews of John's day. They shared in the common expectation of the nation, that Messiah was soon to appear, and bring with him *a new economy of God's government over them*. To such a change the rite of baptism was an appropriate preparation. Hence their question to John; "Why baptizest thou then; if thou art not that Christ, nor Elias, nor that prophet?" (John i. 25)—thus admitting, by implication at least, that, if he were *either*, his authority to baptize could not be questioned. These considerations, connected with the fact that John actually proclaimed a new dispensation, lead me to suppose that his baptism respected *primarily* the dispensation which he announced, and the Messiah only *mediately* through that dispensation, or as he was connected with it in the scriptures.

This supposition is corroborated by the uses to which the rite of baptism was applied by the Jews at that time, and to which it had been applied in former periods of their history. It was customarily used for the admission of proselytes individually into their commonwealth, and to participation in the benefits of the national covenants.* But as John applied it to *the great body of the people*, who were already in the commonwealth and sharers in the covenant, it could not have this use. It could only have respect to a new dispensation of their own religion.

This conclusion is moreover confirmed by the comparison Peter instituted between baptism and the ark, whereby Noah was introduced from one world, (or dispensation of God's government over it,) into another. (Comp. 1 Peter iii. 20, 21, and 2 Peter ii. 5, and iii. 6, 7;) and still farther, by the comparison Paul makes between baptism and the cloud by which, and the sea through which, the Israelites were brought into the land of promise, and under the legal or Levit-

* Godwyn's Moses and Aaron, *lib. i., cap. 3.*

ical form of the divine government; (1 Cor. x. 1, 2.) The dispensation of law, which was preceded by baptism in the cloud and sea, continued, without any other *baptism of the people as a nation*, until John was sent to preach a new dispensation, and the authority to baptize the people was involved, so to speak, in his authority to preach a new dispensation, that, namely, of the kingdom. Hence perhaps his cognomination of Baptist; and hence our Lord uses the word *baptism*, in a sense which includes John's doctrine; (Matt. xxi. 25.)* The right

* John's times were the times of baptizing, whereas the Lord's personal ministry was the time of miracles. John wrought no miracle, and the Lord Jesus did not baptize, nor commission his disciples to do so, when he sent them forth to preach the kingdom. (John iv. 2; x. 41; Matt x. 7, 8; Luke ix. 1, 2; x. 9.) Before John was imprisoned, and after he had removed to Ænon, near Salim, the disciples of the Lord Jesus did baptize; (John iii. 22, 26; iv. 1.) But this was *before* the Lord appeared publicly as a preacher of the kingdom, (Matt. iv. 12; Mark i. 14,) although it was *after* he had begun *privately* to make disciples, and *after* he had performed some miracles in anticipation of the public assumption of his office. The whole of John's Gospel preceding the 43d verse of the 4th chapter, relates to the actings and doings of the Lord before the imprisonment of John Baptist—which the other Evangelists did not think it necessary to record. The journey of the Lord into Galilee, mentioned in John iv. 43, is the same as that mentioned in Matt. iv. 12; Mark i. 14; Luke iv. 14. If we bear this in mind, we get a clear and natural sense to some expressions in this part of John's Gospel, which are otherwise obscure. "My hour is not yet come," John ii. 4; as if he had said, "the time to enter upon my public ministry as a preacher of the kingdom, and to perform miracles in proof of the proclamation, has not yet come. John Baptist is still at large, and the times of baptizing have not yet elapsed, and the time for miracles has not yet come." So the citation of Ps. lxxix. 9 in John ii. 17 conveys an allusion to the Lord's zeal for the honour of his house, in thus exerting his power *before the time* for

to do either required a special authority like that given to Moses, which the people might reasonably require should be attended by abundant and clear credentials; (Acts vii. 36.)

Strictly speaking, therefore, this rite, as applied to the Jews collectively, was not *simply* and *merely* a legal rite, though it partook of that nature. It was also a rite of introduction, or a rite *initiatory into a new economy*, and proper to be used only by a special and extraordinary messenger, so often as it should please God to supersede an existing dispensation by the introduction of another. In this way it was made the means of signifying the divine purpose, and in the instance under consideration, by awakening the national mind to a state of earnest expectation and watchfulness, (Luke iii. 15,) was a means designed to make Messiah manifest to their observation; (John i. 31.)

These considerations justify the belief, that John's authority was authenticated by tokens of the most unequivocal and decisive import, as was stated in a former essay; and, although he wrought no miracles, as Moses did, yet, as I think, we may believe without rashness, the scribes of John's day had as little ground to question his authority, as they would have had to question that of Moses or Elijah, had they lived in the days of those prophets.

The functions of John, then, in proclaiming the near approach of a new dispensation, and in baptizing the *whole body* of the people—all who would come to him—without regard to age or sex, personal character or condition, (Luke

him to take up the office of a preacher of the kingdom, had come; that is, during the times of John; which were the times of baptizing. Another instance of the Lord's zeal to anticipate his work, if I may so say, is in Luke ii. 46—50. (See Dr. Robinson's Harmony; also Newcome's and Le Clerc's.) I add only, we have no evidence that the disciples of the Lord baptized after John's imprisonment; (Luke iii. 21.)

vii. 29, 30,) in order to prepare them for it, were similar *in kind* to those of Moses, when, as the minister of God, he led the whole body of Israel through the sea—thus baptizing them—to the foot of the mount, to receive the law, and to come into new covenant-relations with God, and be made the subjects of a new dispensation of his government; (Exod. xix. 5, and the whole chapter.)

The application of this argument to the question under consideration, if not already apparent, may be easily shown. As John's baptism had respect to the *Jews as a nation, and to no other people*, so the coming dispensation which it prefigured had respect to the *Jews as a nation*, and not to any other people; just as the baptism in the cloud and in the sea was applied and confined to the *very same* individuals, who were brought under the legal dispensation, and to no other persons. And the rite being thus co-extensive, in its symbolical import, with the doctrine, and applicable to the same persons, it follows that the dispensation which John preached, was not the dispensation of the Holy Spirit, but the dispensation of the personal ministry of the Lord Jesus among the Jews; or the dispensation of the kingdom come nigh to that people;—for to no other persons was his baptism applied, and to no later time did its effect continue.

There are other topics of great interest connected with John's baptism. These I hope to discuss hereafter; but the scope of John's ministry, as just stated, is a subject of so much importance that I cannot dismiss it without some observations upon the theory commonly maintained by learned commentators on this subject.

AZOR.

## SEVENTY-TWO RELIGIONS.

Jews throughout the world, as well as Parsees, Mohammedans, Eastern Christians, Sabæans, and Hiudoos, believe that there are in the world 72 religions, 72 languages, and 72 nations.—*Dr. Wolff.*

## SOCIAL ARRANGEMENTS OF THE ENGLISH JEWS.

In externals, and in all secular thoughts and actions, the English naturalized Jew is, as already mentioned, an Englishman, and his family is reared with the education and accomplishments of other members of the community. Only in some private and personal characteristics, and in religious belief, does the Jew differ from his neighbours. Many of the British Jews are descended from families who resided some time in Spain; others trace their origin to families from Germany. There have always been some well-defined differences in the appearance, the language, and the manners of these two classes. The Spanish Hebrews had occupied so high a position in Spain and Portugal, that even in their compulsory exile their peculiarly high and honourable principles, their hatred of all meanness, either in thought or act, their wealth, their exclusiveness, and strong attachment to each other, caused their community to resemble a little knot of Spanish princes, rather than the cowed and bending bargain-seeking individuals usually known as Jews.

The domestic manners of both the German and the Spanish Jews in Great Britain, are so exactly similar to those of their British brethren, that were it not for the observance of the seventh day instead of the first, the prohibition of certain meats, and the celebration of certain solemn festivals and rites, it would be difficult to distinguish a Jewish from a native household. The characteristics so often assigned to them in tales professing to introduce a Jew or a Jewish family, are almost all incorrect, being drawn either from the impressions of the past, or from some special case, or perhaps from attention to some Pole, Spaniard, or Turk, who may just as well be a Polish or Spanish Christian, or Turkish Mussulman, as a Jew.



These great errors in delineation arise from the supposition, that because they are Hebrews they must be different from any other race. They are distinct in feature and religion, but in nothing else. Like the rest of the human race, they are, as individuals, neither wholly good, nor wholly bad; as a people, their virtues very greatly predominate. Even in the lowest and most degraded classes, we never find those awful crimes with which the public records teem. A Jewish murderer, adulterer, burglar, or even petty thief, is actually unknown. This may perhaps arise from the fact, that the numerous and well-ordered charities of the Jews prevent those horrible cases of destitution, and the consequent temptations to sin, from which such a mass of crime proceeds. A Jewish beggar by profession is a character unheard of; nor do we ever find the blind or deformed belonging to this people lingering about the streets. The virtues of the Jews are essentially of the domestic and social kind. The English are noted for the comfort and happiness of their firesides, and in this loveliest school of virtue, the Hebrews not only equal, but in some instances surpass, their neighbours. From the highest classes to the most indigent, affection, reverence and tenderness, mark their domestic intercourse. Three, sometimes four generations, may be found dwelling together — the woman performing the blended duties of parent, wife and child; the man, those of husband, father and son. As members of a community, they are industrious, orderly, temperate and contented; as citizens, they are faithful, earnest and active; as the native denizens of Great Britain, ever ready to devote their wealth and personal service in the cause of their adopted land.

When we remember how small is the number of Jewish denizens in the great city of London, compared with its Christian popula-

tion, and observe the variety and number of their charities, we are surely borne out in our assertion, that benevolence is a very marked characteristic of the Jews. Nor is it a virtue confined to the rich. Beautiful is that charity which is shown by the poor to the poor, and it is in this that the Jews excel. To relieve the needy, and open the hand wide to their poor brother, is a repeatedly enforced command of their religion, which they literally and lovingly obey.

Nor are these charities confined only to their own race; they never refuse assistance, according to their means, whatever may be their creed. Neither prejudiced nor penurious in calls of philanthropy, their heart is as open as their hand; and if they amass gold too eagerly, the fault is in some degree atoned by the use to which it is applied. Nor can it be doubted that as time rolls on, and even the remembrance of persecution is lost in the peace and freedom which will be secured them, the mind as well as the heart will be enlarged; and that while they shall still retain their energy and skill on the Exchange and in the mart, literature and art will enliven and dignify their hours at home. We may mention as a hopeful symptom the recent establishment of the Jews' and General Literary and Scientific Institution (the Sussex Hall of Leadenhall street.) Here Spanish and German Jews meet on common ground; classes, lectures, and an excellent library, are open alike to the artisan, the tradesman, the merchant, the professor, and the idler; and from the eagerness with which all classes avail themselves of the advantages afforded by the Institution, it would appear that its value was duly appreciated.

#### **Founder of the Rothschild Family.**

There is a street in Frankfort-on-Maine, called the Judon Strasse, or Jews' Street, in which the houses look so aged and poverty-stricken,



that to walk down almost seems to transport one to the middle ages, and recalls all the painful stories of the Jews of that time, and the marvelous tale of the lavish splendour and great wealth which these hovel-like entrances concealed; the affectation of poverty and abject misery assumed, not from any miser-like propensities in themselves, but to deceive their cruel foes, to whom the scent of wealth was always the signal for blood. In this street, during the late war, dwelt an honest, hard-working Jew, little regarded by his fellows of his own or the Christian faith; he was poorer than the generality of his brethren, and there was nothing in his appearance or manner to denote a more than common mind. How it happened that he was selected as the guardian of certain monies and treasures belonging to a German prince, whom the fate of war had caused to fly from his possession, does not appear; but certain it is the trust was willingly accepted and nobly fulfilled. The confusion and alarm of the French invasion, and the various revolutions in Germany thence proceeding, extended to Frankfort. Many of the Jews were pillaged; for wealth being imagined synonymous with the word Jew, they were less likely to escape than any. The Jew we have mentioned was amongst the number, but so effectually were the prince's treasures concealed, that their existence was not even suspected. And when the tumult had ceased, and Frankfort was again left to its own quiet, the Jew's own little property had greatly diminished, but his *trust* was untouched. Some few years passed; the pillaging of Frankfort had reached the ears of the dispossessed prince, and he quietly resigned himself to the belief that his own treasures had shared the common fate, or at least had been appropriated by the Jew to atone for his own losses. As soon as he could, he returned to his country, but he was so fully possessed with the idea that he was utterly impover-

ished, that he made no effort at first even to inquire after the fate of his property. His astonishment—which, however, admiration and gratitude equalled—may be conceived, when he received from the hands of the Jew the whole untouched; some assert with the full interest of certain sums which his necessities had compelled him to use; but this is traditional. We can only vouch for the truth as far as the immediate undiminished return of the whole property as soon as claimed. The *effects* of this honourable conduct can be traced to this day in the whole financial world.

The prince was not of that easy nature to be satisfied with mere expressions of gratitude. He spread the tale—which, regarded as an utter contradiction to the imagined characteristic usurious practices of the Jews, appeared far more extraordinary than it really was—over all the courts of Germany. From them it spread to other kingdoms: the Jew found himself suddenly withdrawn from obscurity, and all his talents for financial enterprise—of the extent of which, perhaps, he had been ignorant himself till the *hour* found the *man*—called into play. Not only did he amass such wealth himself as perhaps sometimes to cause a smile at the treasures which had seemed of such moment to their owner, but his family, ennobled, accomplished, prince-like in their establishments and position, may be found scattered in almost every European court, and acknowledged on every Exchange as the great movers of the money market of the world. But the widow of their founder, now nearly a century old, refuses all state and grandeur: she receives the visits of her descendants, but in the same lowly dwelling that beheld the rise and growth of her husband's fortunes—in the old dilapidated Juden Strasse of Frankfort.—*History of the Jews in England.*

For the Jewish Chronicle.

## DOCTRINES OF THE RABBIS.

*King Solomon's Power over the Evil Spirits and other Creatures—also, his Letter to the Queen of Sheba.*

AFTER the reign of David, the King of Israel, his son Solomon was made king, and the Holy One, blessed be His name, gave him power and wisdom, to rule over the wild beasts, over the fowls under heaven, over all the creeping things upon the earth, and also over the devils and night spirits. He also understood their language and they his, as it is written, 1 Kings iv. 33: "And he spake *with the trees*." *

Once, when the heart of the king Solomon was jovial with wine, he sent for all the kings who resided near to the land of Israel, to visit him in his royal palace. And when his heart became more joyful with wine, he commanded to bring before him all those cymbals, trumpets and harps, upon which his father David used to play. And his heart became more and more cheerful with wine, so that he commanded to send for all the wild beasts and fowls under the heavens, and creeping things upon the earth, even the devils and spirits of the night, in order to dance before him, and to see his glory, together with all the kings who were round about him. The royal Secretaries sent for them, and they appeared. But among the fowls, the heath-cock failed to come; at which the king became very angry, and sent for him. The heath-cock ex-

cused himself, having been afar off in a distant land, called Sheba. There he had seen a city called Kithor, over which a woman reigned. Should it please the king to send for her, he would deliver the letter to her. Immediately the king wrote a letter to the Queen of Sheba, and put it under the wings of the heath-cock, who brought it over to the queen. The contents of the letter were as follows:—

"Be saluted, together with thy noblest ones, by me the king Solomon. It is known unto thee that the Holy One, blessed be His name, has made me a king over the wild beasts, over the fowls under the heaven, over all the creeping things upon the earth, and also over the devils and night spirits. All the kings from north and south, east and west, have visited me. It is my desire, that you also may visit me, and, if you do so, I will honour you in the presence of all the kings before me. But if you shall not come, I shall send against you kings, and regiments, and troops. And if you ask, What kings, regiments, and troops has the king Solomon? Know, that the wild beasts are the kings, the fowls of the heavens are the troops, evil spirits, devils and night spirits, are the regiments. They shall come and destroy you," &c.

When the Queen had read this letter, she sent him immediately ships with presents, spices, very much gold and precious stones, &c., and came to him. For, indeed, who could resist such an amiable invitation?

We find this spirited relation adopted in the Alcoran, Mohammed probably having learned it from a rabbi.

* Again a proof of the perversion and misinterpretation of the text in the Bible. Instead of "He spake *with the trees*," we read there, "He spake *of trees*."

*Concerning the Moon.*

According to the doctrines of the rabbis, the moon was made in the beginning as large as the sun. But the moon found the arrangement not wise, that two such large celestial bodies should rule over the earth, and said, It is not good that two kings should reign under one crown. The consequence was, she was made smaller. Not satisfied, however, with this, she complained of it bitterly, and, in order to appease her, God commanded to bring before her, every new-moon, a sin-offering. Thus we read in the Talmud, Jalkut Schimoni, concerning the first book of Moses, fol. 4, col. 1, num. 8 :

"Rabbi Simeon, the son of Asai, objected and said: It is written, Gen. i. 16, 'And God made two great lights,' and farther, 'the lesser light.' What is meant by it?

"The moon said unto God, 'Lord of heaven and earth! it is impossible that two kings can make use of one crown. One of them only can rule at one and the same time.' Thereupon said the Lord unto her, 'Go, and become smaller.' But she replied, 'Lord of heaven and earth, because I propounded a just cause, shall I go and become smaller?' and the Lord answered, 'Well, go and rule the day and the night.' She again replied, 'O Lord, what profits a light in the mid-day?' And the Lord said, 'Go; Israel shall count their days and years according to thee.' 'But it is written,' replied the moon, 'And let *them* be for signs and for seasons, and for days and years;' (Gen. i. 14.) Then said God, 'The righteous shall be called by thy name: e. g., Jacob, the small

one; Samuel, the small one; David, the small one,' &c. But all these offers she refused, until at last, God made the proposition to bring before her a sin-offering, as a compensation for having made her smaller. This proposition was accepted."

Concerning this sin-offering, however, we read in another passage in the book *Rabboth in Bereschith Rabba*, Parascha 5, fol. 5, col. 4 :—

"Rabbi Pinchas has said, At all offerings it is written, 'One kid of the goats for a sin-offering;' (Lev. xxiii. 19; Num. vii. 16;) but at the offerings at the new-moon it is written: 'One kid of the goats, for a sin-offering unto the Lord;' (Num. xxviii. 15.) For what reason the addition, 'unto the Lord?' God has said: 'Bring ye before me a sin (offering,) on account of having made the moon smaller; for I am he who is the cause of her going in his (the sun's) limits."

According to this explanation, God had committed a sin; therefore this sin-offering, to make an atonement for it.

*How Adam came to understand the Rite of Burial.*

Adam and Eve sat down to weep and mourn for Abel; and they did not know what to do with his body, because they were not acquainted with the rite of burial. And behold, there came a raven, of whose companions one was dead, and took the dead raven, and buried it in the ground, and hid it from before their eyes. Thereupon said Adam, "Like as this raven did, I will do also." And he took immediately Abel's body, buried it in the ground, and hid it.

B. S.



## REV. MR. SIMEON AND THE CAUSE OF ISRAEL.

(Concluded from p. 151.)

MR. S. died Nov. 13, 1836. Describing his exercises about a fortnight before that event, Mr. Carus says :—

His nights about this time were generally very restless, and he would employ himself in meditating on such portions of scripture as particularly displayed the love and immutability and sovereignty of God, or else tended to deepen his sense of sin and promote contrition of heart. But as the time approached for the meetings in behalf of the Society for the Conversion of the Jews, and for the anniversary sermons at his church, his thoughts soon became engrossed with this great subject, to which he had so long devoted his warmest regards. He wished to deliver, he said, his dying testimony to "its immense importance," and prepared to compose an address to be read to the undergraduates at their meeting on the following Monday. Being afraid he might not remember the texts, which he wished to refer to when he came to dictate the address, he ordered his attendant to get his small Bible, and directing her where to find them, he desired her to read them out, and then mark them down, saying with great emphasis, "*Take care of those texts; they are gold, every one of them.*" He then dictated the following :—

"I wish to show you what grounds we have for humiliation, in that we have been so unlike to God in our regards towards his fallen people. See Jer. xii. 7 : 'I have given the *dearly beloved of my soul* into the hand of her enemies;' and again, Rom. xi. 28 : 'As touching the election, they are *beloved* for the fathers' sakes.' And to bring you into a conformity to God in relation towards them, so far as it respects your ef-

forts for their welfare, and your joy in their prosperity; see Ezek. xxxvi. 22-24 : 'Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes. O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.' And again, Jer. xxxii. 41 : 'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly *with my whole heart, and with my whole soul.*' And lastly, see Zeph. iii. 17 : 'The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.' "

On Sunday morning, (October 30,) when I came to him, after hearing the sermon on behalf of the Jews, and began to speak to him of the forcible manner in which the matter had been treated by Mr. Noel, he immediately rejoined by a comment on our ignorance, as well as want of feeling, on the whole subject; and then, alluding to the texts before selected, he begged me to ob-

serve the strong expressions which God had been pleased to use when describing *His* intense and unalterable regard for his ancient people. "See," said he, "how wonderfully He speaks; He calls them, 1. The dearly beloved of my soul;—and then He says, 2. I will plant them in their own land assuredly with my whole heart, and with my whole soul;—and then again, 3. He will rejoice over them with joy; He will rest in his love; He will joy over thee with singing:—nay, more, 4. They shall be a name and a praise among all people of the earth." His thoughts on this and the following days, as might be anticipated, were chiefly given to the subject of the Jews: and he then dictated the address to the undergraduates.

This address is not given in the Memoirs, but we extract it, with the introductory notice, from the Appendix to *Bickersteth's Restoration of the Jews*:—

The following address from the Rev. Charles Simeon to the students composing the Undergraduates' Missionary Association (of which the Rev. W. Carus, Fellow and Senior Dean of Trinity College, is President.) was, at his express desire, taken down by me, from his dictation, on Monday morning, the 31st of October, 1836, (while lying on his bed without hope of recovery,*) with a view to its being read at the meeting of the association in the evening of the same day. So calm and collected, so vigorous, I may say, was his mind throughout, that on reading over to him the draft of which this is a transcript, no correction *whatever* was found necessary, and it was read by me to the meeting word for word as it was dictated to me, in a low whisper, from his own lips. It was written with the knowledge that the subject of the conversion of the Jews would be

brought before the Society in the course of the evening.

G. SPENCE.

*My Dear Young Friends*:—I have long wished to address you on this occasion, and since I had no hope of doing it by word of mouth, I have wished to do it through the medium of Mr. Spence,† but the weakness that has come upon me, incapacitates me from doing it as I could desire. You will, however, excuse my infirmities.

The thing which I wish to bring before you is this:—Ought we, or ought we not, to resemble Almighty God in the things most near and dear to God himself?

It has been the one object of my life to do so, and it is my dying prayer for you that you may do so also.

Now, I ask, what is, at this very moment, God's view of his ancient people, and his feelings towards them? "I have delivered the *dearly beloved of my soul* into the hand of her enemies." Jer. xii. 7.

Are such *God's* feelings towards them even now? And ought not ours to resemble them? Have we no cause for shame and sorrow, and contrition, that we have resembled him so little in past times? And has not every one of us cause for shame, and sorrow, and contrition, for his sad want of resemblance to God at this very hour? Yea, for his *very contrariety* to God in this respect? Yes, have we not reason to blush and be confounded before God, when not even a desire for this resemblance has existed in our minds?

Respecting them at this moment, also, God says, (Rom. xi. 28,) "They are *beloved* for the fathers' sakes;" and have we no sense of shame that there is *no correspondence* of mind between God and us in that respect?

But God says concerning them, "I do not this for your sakes, O house of Israel, but for mine *holy*."

* He died on Sunday, the 13th of November, at a quarter before two o'clock.

† One of Mr. Simeon's curates.

*name's sake*, which ye have profaned among the heathen whither ye went. And I will sanctify *my great name*, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that *I am the Lord*, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. xxxvi. 22-24.

Now, I ask, let the *Jews* be ever so insignificant, that we do nothing for *their* sakes, ought not the glory of *God's holy name* to be as dear to us as it is to him? Are there no *obligations* lying upon us on this ground? Have we no cause for shame, and sorrow, and contrition, that these considerations have weighed so little in our minds? Surely, if we felt as we ought, the glory of God, as connected with this subject, *should* be dear to us, dearer than life itself. But who in this view does not stand self-condemned before God?

But let us enter upon another part of the subject. God's *design* and *purpose towards* them, (Jer. xxxii. 41,) "Yea, I will *rejoice* over them *to do them good*, and I will plant them in this land assuredly with *my whole heart*, and with *my whole soul*."

Now, I ask, is this *God's* state of mind towards them? What, then, should have been ours? But, alas! what are our own? What have they been in times past? What are they at the present moment? Tell me, are we not *sadly unlike* to God? and should it not be a matter of daily humiliation that we are so? Yea, should we not all rise at this moment as one man with self-indignation against ourselves, that we are so *utterly* unlike to God? and so little ardent to resemble him, and to accomplish his will?

Read what is said at Zeph. iii. 17-20, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy;

he will rest in his *love*, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

And having read it, ask whether we should not rise to this mind? Can we hope for God's blessing on our own souls, when we have so little regard for the souls of his most dear people, and so little resemblance in ourselves to him respecting them?

I say no more. May God speak to all of you with thunder and with love. And may my *dying* hour be a source of *life* to God's interest among you all, both in this place and throughout the world.

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The address was listened to throughout with the most intense interest and attention—as a voice from the grave.

Our heart's desire and prayer to God is, that these faithful words of His dying servant may now in like manner impress all, under whose eyes they shall come.

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### DAVID AND SOLOMON.

THE kingdom of David, with the conquest of the enemies of Israel, came first, and afterwards the reign of Solomon: yet both David and Solomon were clear types of our Lord. So the company of saints first appear as *armies of heaven*, (Rev. xix. 14,) and share with Christ in the subjugation of his enemies, before they are fully revealed



in the peaceful glory of the heavenly Jerusalem, the mansion or city of peace. (Rev. xxi. 10.)—*Bickersteth.*

### MENACHEM BEN SERUG'S HEBREW LEXICON.

WE earnestly invite the attention of the friends of Hebrew literature to a prospectus of the proposed republication of the above-mentioned work. This Lexicon is remarkable as being the most ancient Hebrew Lexicon in existence. The prospectus is as follows:—

*Menachem ben Serug's Hebrew Lexicon, with the Critique and Scholia of his Contemporary R. Donash ben Librat, the Anticritique of Menachem, and the Attempts of R. Jacob ben Tam reconciling the two.* Now first edited in the very words of the Author, from the Codices of the Libraries of Berlin, Leyden, and Oxford, also of the city of Hamburgh, &c., &c.; and illustrated with Annotations, Critical, Historical and Philological, by J. H. R. Biesenthal, Phil. Doc., Member of the German Oriental Society, and Author of a Hebrew Lexicon, and of the Critical Edition of D. Kimchi's "*Liber Radicum*," &c., &c.

It is well known that Menachem ben Jacob ben Serug and Donash ben Librat, who flourished at the commencement of the tenth century, were the fathers of Hebrew lexicography. Menachem was the first who wrote a Hebrew Lexicon in the Hebrew tongue. Of Europeans, also, he was doubtless the very first that ever composed a Hebrew Lexicon, since before him, and about his time, none existed excepting the inconsiderable attempts of Saadia Gaon and R. Jehuda ben Koreish, also written in the Arabic tongue. The acute criticisms of his African contemporary, Donash ben Librat, embracing the entire work of our Menachem, constitutes with it, as it were, one complete work; deserving of notice equally for its philology, history, and knowledge of literature; in which also the interpretations, both of mat-

ters, things and forms, would be of necessity more correct, inasmuch as, living amongst Arabs, they employed the Arabic language, cognate to the Hebrew, in their writings, and drew from that source most ample comparisons. Besides, reference is made to this work by all the grammarians and lexicographers who have subsequently attained a high reputation, as the great Abulwalid, the first of grammarians, J. Ching, the very learned and acute Iben-Ezra, the illustrious and noble David, Joseph, and Moses Kimchi, and many others.

Notwithstanding, however, the great value of this work, the manuscript as yet lies buried on the shelves of certain libraries, known scarcely even by name to some of the learned, either because a sufficient knowledge of the language of the author does not fall to the lot of many of them, or because the access to the manuscripts of libraries is somewhat difficult; or, lastly, since the few MS. which exist, differing from each other, are so required to complete each other, that a conscientious editor cannot avoid the duty of an accurate comparison of all.

The editor, who hopes that, by the various works which he has already published, he has inspired the learned with a confidence that he is not altogether unfit for such a task, would have shrunk from the difficulties that must be surmounted, had he not been cheered and urged on to the completion of his laborious and expensive task, by the encouragement of the Prussian Government, and the hope of assistance from learned Maecenates, especially from those of Great Britain.

The Prussian Minister of Education, having taken the opinion of many learned men, as to the excellence of the work, rendered efficient assistance in the editing of this work, according to his promise. An official application was made by him to the Government of the Netherlands, that a valuable and most ancient Co-

dex, written on parchment, and in fine preservation, left by the will of the illustrious J. Scaliger, might be sent to the editor at Berlin, from the library at Leyden, at the Royal expense, and lent to him during the space of one year. The manuscript of the Hamburg library was also granted, as well as the use of the Berlin Codex—and thus, by God's help, and the assistance of noble patrons of letters in general, and especially of that tongue in which God revealed himself, and in which it pleased him that his holy Word should originally have been written, it is the editor's hope that he will be able to shortly lay before the learned public a work both useful and lasting.

The Lexicon will be published in large octavo, printed with large and handsome type, and on excellent paper. Price £1.—*Jewish Intelligence*.

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### Books Received.

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THEORY OF MISSIONS TO THE JEWS.  
Boston, 1847.

This is the lecture delivered at East Windsor Hill, about a year ago, by the Rev. Dr. Anderson, and now published as a Missionary Tract by the Board of which he is Secretary. We have read it carefully, and regret that we can neither recall, nor modify, the remarks which we formerly thought it our duty to make on some of the Lecturer's positions. (See *Jewish Chronicle*, Vol. iii., No. 8.) There is a great deal of excellent truth, no doubt, in what he says; but unfortunately Dr. A. has thought it advisable to state even the truth in such a style, as to convey the idea, that there are certain foolish friends of the Jewish cause that doubt or deny it; whereas, it is merely the Doctor's *method of inter-*

*preting prophecy*, which those whom he distinguishes as "the more zealous patrons" of that cause, and who, as a class, have no reason perhaps to dread a comparison with their more sober brethren in matters of scholarship and soundness in the faith, regard, as we regard it, as exceedingly contracted and unfair. And just so, when he spends a considerable portion of his strength in censuring Societies, that send out men to preach restoration and the personal reign as the grand burden of their message, we assure him with all respect that he deals in insinuation, which he has no facts to justify. If he knows of any such Jewish Society, let him name it. We deny that there is one such in Christendom.

One principal aim is to show the inexpediency of "a distinct and separate mission" to the Jews, and yet curiously enough, in the very attempt to make that out, the Secretary proves conclusively that, without "a distinct and separate mission," you cannot even get near the Jews! "In Turkey," says he, "they have a vernacular language of their own, like the Armenians, Greeks, Arabs, Syrians and Copts, and that is reason enough for a separate mission to the Jews of that kingdom. Other reasons also are found in their religion, literature, manners, customs, prejudices, and social state." And again, in summing up the "practical results" of the whole discussion;—"We send forth separate missions to the Jews only where, for like reasons, we should send separate missions to the Moslem, or to the different sects of oriental Christians, speaking different languages, and diversified in literature, prejudices, and the social state."—Very well;

and will Dr. A. now inform us where there are Jews to be found, to whose case the same reasons will not in large measure apply?

"We do not plan our missions to the Jews with any reference to the preservation of their national existence;"—again we ask in wonder, *Who does?*—"and we would have our Jewish churches free from all Jewish peculiarities, and on terms of the fullest equality and communion with Gentile churches;"—*we* do not care about *Jewish churches* at all;—"and we would unite Jewish and Gentile converts in the same local churches, whenever circumstances favoured it;"—*we* would do so invariably.

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TWO SERMONS ON THE PROMOTION OF  
CHRISTIANITY AMONGST THE JEWS.

These two sermons are the very excellent one preached by Dr. Sprague before the American Society at its last anniversary, and another preached before the London Society by Mr. Faber. An Appendix contains the speeches delivered on the former occasion, together with the closing part of the 24th Annual Report. A Christian brother in Middlebury, Vt., has published an edition of 2000 copies. Mr. Amsden informs us that the pamphlet has done much good in the churches around. We have no doubt that it will do more yet.

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BIOGRAPHICAL NOTICES OF SOME OF THE  
MOST DISTINGUISHED JEWISH RABBIS,  
and Translations of Portions of their  
Commentaries, and other works, with  
Illustrations, Introductions and Notes.  
By Samuel H. Turner, D. D.—New  
York: Stanford & Swords, 139 Broad-  
way. 1847.—pp. 245, 12mo.

In a modestly written preface, the learned and estimable author regards

it as "in the highest degree gratifying to believe, that both in Europe and America God has stirred up the hearts of his faithful people, to desire the salvation of Israel, and to labour for its advancement;" and accordingly states it as one object he had in view in the present publication, to assist in preparing the Christian missionary to the Jews for his peculiar field.

We can easily perceive, from our own inspection of the volume, that every promise of the title-page has been well and carefully redeemed; but for this the character of the author himself will be the reader's best security. The publishers have done justice to their share of the matter, and we can heartily commend the book to the attention, not of missionary students alone, but of all who take an interest in what is really a very curious, however much neglected, department of literature.

We could have wished perhaps that the Biographical Notices had been a little more full; and as for the Doctor's occasional pleasant hit at "the millennaries," as old Light-foot calls them, we are not sure that that sort of people will feel much alarm in consequence. They will be likely enough to say that, had the Doctor only seen clearly what it was that he was aiming at, the hits would either not have been quite so hard, or, from being more distinctly delivered, a great deal harder. For an example, see pp. 41, 42.

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THE LIFE OF DAVID: In a Series of Discourses. By the Rev. C. M. Fleury, A. M., Chaplain to the Molyneux Asylum, Dublin.—New York: R. Carter, 53 Canal St. 1847.—pp. 237, 12mo.

A good specimen of plain, devout, practical preaching.



UNDESIGNED COINCIDENCES in the Writings both of the Old and New Testament, an Argument of their Veracity; With an Appendix, containing undesigned coincidences between the Gospels, and Acts and Josephus. By the Rev. J. J. Blunt, B. D., Margaret Professor of Divinity. First American from the second London Edition.—New York: R. Carter, 53 Canal St. 1847.—pp. 361, 8vo.

This title at once suggests what the author expressly mentions in the preface, that "the argument is an extension of that of Dr. Paley's *Horae Paulinae*." Those, accordingly, who are acquainted with that most delightful work of one of the great masters of English common

sense, will be among the first to enjoy what promises to be a renewal of the feast. We have not been able yet to read this volume as thoroughly as we mean to do; but it is evidently a work of great care and research, and we believe unusually interesting.

SUNDAY READINGS; or, The Child's Sabbath Pleasantly and Profitably Employed.

Short stories from scripture, simply told;—a truly beautiful specimen of typography, and one of the very prettiest of the many pretty and useful publications of the *American S. S. Union*. J. L.

## MISSIONARY INTELLIGENCE.

### AMERICAN SOCIETY.

#### New-York City Mission.

#### JOURNAL OF REV. JOHN NEANDER.

November 3.—I visited in — St., four Jewish families. In one the Jew who was engaged in making segars, laid aside his work, and entered into a friendly conversation on the value of the Old Testament in comparison with the books of the rabbis, of which he possesses a number, and knows them too. In another house three Jewish ladies accepted a German tract, and promised to send for a Bible. I entered — St., where I called at three families, distributed tracts, and addressed them briefly. From thence I called in — St., and Av. —, at five Jewish families, exhorting them to search the scriptures, that reveal the way of life, in God's love, as manifested in Christ.

6.—I made calls this morning with a young proselyte, who is anxious to get employment as a furrier; but I could not find a place for him.

Three young Jews were with me in the afternoon, to whom I gave lessons in English.

9.—A family in — St. was very friendly towards me; they seemed glad to see me; although they are strangers to the truth. The man of the house, Mr. —, told me lately that he had a long conversation with a Christian about my faith in Christ, and about the work I am engaged in. He told the man that I must be convinced of the religion of Christ, and therefore I confess Him whose name is Jesus. In — St. I spent an hour in a family before whom I witnessed of the power of Christ, and of the joy which fills the heart of the believer. While I thus spoke, the little children were present, and the oldest boy was told to go out of the room; but he only left the room for the next one, and stood behind the door, listening attentively.

10.—In — St., I met Mr. —, who some months ago expressed his wish to become a Christian; but, when he could not get the money he wanted, came no more. I addressed him briefly, and found him to be the same as formerly—such an one as

would follow Christ for the bread that perishes. O God! have mercy upon the deluded children of men, and sustain thy labourers in thy vineyard, that they become not weary.

15.—I entered a house in — St., kept by a Jew, where I met with drunkards and immoral women. I could not hold forth there, in the den of Satan, the precious pearl which is the treasure of those who are pure in heart; but I gave to one who was not intoxicated some hints on his fearful condition, and he listened attentively.

In the afternoon, I paid a visit to Mr. —, in — St. I had a long conversation with him on the question, How, and by what means the true conviction of the truth of Christianity is brought home to the heart? Mr. — is very well acquainted with Christianity. May he find the fountain of life, and experience the truth as it is in Jesus.

17.—In company with Mr. M., called this morning at several Jewish families. I brought a Bible to one family, on whose countenances joy and gratitude were visible, exhorted them to regard this book as the best treasure, and to learn from its pages what is the will of God concerning them. In — St. we called at three families, one of which took an English tract, and asked me to bring them a German one.

18.—A young Jew (his name is —,) called several times. He was baptized five years ago in Europe, where his subsequent conduct was very bad, nor is he now disposed to mend his ways. I gave him faithful warning of the penitentiary, since which he has not called any more; but I hear that he is an idle fellow, lying and cheating where he can. I could wish that he may fall into the hands of the rabbi here, who strives to reform such fugitives, by shaving their hair, making them pay ten dollars to the poor, &c.

20.—Mr. — called here. He is now more comfortable in his circum-

stances; but, regarding the welfare of his soul, he is in the old condition. I told him that I never would encourage a man to become a Christian, whose heart is not touched by the finger of God, who alone can convince sinners that Christ is the life. I would much rather urge him not to approach the holy ground, or name the name of Christ, who is a savour of life to those only who are His. Two other interesting Jews called here in the afternoon. They arrived lately, and their cry is, "Give us bread for the body."

22.—After I had called at a Jewish family, I was saluted in — St. by Mr. —, a great enemy of the truth, with whom I had already had a long dispute. We went into — St., where we were not disturbed by the noise. While we there disputed warmly, four other Jews came, three of them infidels, and the fourth Mr. —, who behaved himself like a lover of truth and a gentleman. The other Jews made such a noise, that I scarcely could hear my own voice.

23.—In the afternoon a Jew called here, of whom I had heard that he is a rascal. I received him in my room, and looked into his eyes to find out his real meaning. After a while, he in an earnest manner said, "Sir, I am in a dilemma, and I wish to know what sum of money a Jew gets, who is to be baptized?" "Not a cent," said I; "and such Jews, who do it for money's sake, deserve to be scourged." He replied, "So, then I am disappointed; I have been told otherwise." While I proceeded to rebuke him, another Jew came, and the first visitor left the room.

In the evening a very sincere Jew, Mr. —, paid me a visit—a man well acquainted with Judaism, but I could see that his heart is heavy laden, and his soul afflicted concerning the wasted garden of God, and the subjection of so many Jews to mere inventions of men, by which they become only more blinded. This young man was a — in Germany, and speaks from experience. We had a long and interesting conversa-

tion on that subject, which seems to fill his heart. In leaving me, he expressed his desire to call sometimes here, and speak on the things of highest interest.

26.—On the way to a synagogue, I had a brief conversation with a Jew, who had two little boys with him, on teaching religion to children. The man remarked, "we parents have nothing to do with it, because Dr. L. will take all the trouble upon his shoulders." I showed him his mistake in repeating every day the passage in Deut. v. 4-10, and neglecting it in practice.—In the evening, a young Jew, (Mr. —, mentioned on the 23d,) visited me, and was here about two hours, spending the time pleasantly in meditating the value of the Word of God.

30.—Last Sabbath I preached in the Reformed Dutch Church of Rev. Mr. Blauvelt, in Schraalenburg, and in the evening gave a brief account of my own experience, and that of some others, in the way by which God brought us unto Himself, the fountain of life.

## Philadelphia City Mission.

### LETTER FROM MR. F. I. NEUHAUS.

MR. N.'s communication gives a very sad, but alas! a too faithful picture of the religious condition of the Jews in Philadelphia. God knows, we publish it from no feeling of self-righteous superiority or taunting insult, although there is a sense in which we do desire to "provoke Israel to jealousy," while we also strive to awaken the prayers of the churches in their behalf.

PHILADELPHIA, Dec. 9, 1847.

Dear Brethren in Christ:—May grace and peace be given to you by God our Father and by Jesus Christ our Lord!—It is impossible for me to give you by letter a very exact ac-

count of the missionary work among the Jews here, or to detail every conversation, as you would find the questions as well as the answers nearly the same as in time past. But one thing I can say to the glory of God; I have not yet been repulsed by any Jew of this place; and my hope is, that, if your means shall allow, it will be very necessary to undertake a great work here.

Here there are nearly 5000 Jews; about half of them neither Jews nor Christians, neither baptizing nor circumcising their children. The rest, who make an external profession of Judaism, are divided into four classes:—1. The Portuguese, at once the most numerous and the most wealthy, and regarding themselves as the *noblesse*. They have a large synagogue, and their rabbi is *juste milieu*, that is, he believes neither one thing nor another, but, meanwhile, pretends to be a good Jew.—2. The Polish, who have no synagogue at present, but are about building one. They pretend to piety, but for all that have no difficulty in trading on Sabbath and festival days. Their rabbi is one of the old Pharisees.—3. The Germans, who are rich, ignorant, doing whatever is contrary to God and the Jewish law, and yet disposed to retain the name of Jew. They have purchased a fine church from certain rationalistic Christians. Their rabbi has been well educated, but sees the impossibility of mending matters among the young, and so, having become disgusted with his situation, wants to turn merchant.—4. The fourth class is also German, and, along with their rabbi, generally ignorant.—Of the Jewish children there are more than 400 in attendance on the public schools.

Christians here take a great interest in the work. I have lately been invited to take part in a large meeting in behalf of the Jews, but was prevented by a sickness, which confined me to bed for ten days . . . . Yesterday the Ladies' Society held their meeting, at which I made my



report, and spoke from Is. xlix. 13-22. Some impression, I trust, was made. . . . And now, my dear brother, may God preserve you from evil, and grant His blessing on your undertakings. Accept the fraternal salutations of

Your affectionate,

FR. IM. NEUHAUS.

Mr. N. greatly laments that he is unprovided with *Hebrew Bibles* and tracts, which he regards as the missionary's necessary "ammunition." Will no one help us to furnish a supply?



We are much pleased to learn, that a monthly lecture on the Jews, in connection with prophecy, is now being delivered by ministers of the various evangelical bodies of Philadelphia, in aid of the Jewish mission in that city.



### Baltimore City Mission.



THE Board have been pained to hear, that, on the arrival of their missionary in Baltimore, he was received with considerable distrust and opposition on the part of certain brethren there. Perfectly assured as we are, that this can only have been the result of grievous misapprehension, we simply commend our missionary afresh to the grace of God, to keep him humble, patient, persevering, always abounding in the work of the Lord. As this is the likeliest way to succeed in any attempt to overcome the prejudices of good men, so it is the only way of securing that blessed *Well-done* from the lips of the Lord himself, which will sufficiently make up for any failure in the attempt.

### JOURNAL OF REV. S. BONHOMME.

Do Christians say that the Jews will not hear the missionaries? we reply that they do, as I know from an experience of more than six years. Even now, in this city, a Jew of the highest standing is searching the scriptures earnestly, and a great change has been wrought in him since my first visit to Baltimore. Another, and he one of the most violent enemies of our Saviour whom I have known for years, and formerly inaccessible to instruction upon that subject, now permits me to come to his place of business, and listens to the prophecies of Daniel and the Psalms. He himself now speaks of the 53d of Isaiah as referring to the sufferings of Christ.

Indeed, speaking generally, I find the Jews here disposed to receive me with kindness, and to converse with me freely upon the subject of prophecy and the Messiahship of Christ. My tracts are received, and the scriptures would, I believe, be well circulated among them, if I had them. One Jew in his store confessed to me, while reading to him the 53d of Isaiah and 9th of Daniel, that he does not recollect of ever having seen or read the contents of those chapters. I gave him a *Hebrew* copy of the Psalms and Prophets, and a German and *Hebrew* tract. He promised me faithfully to read them. I told him of the atonement made by Jesus Christ, in whom we must believe, if we would be saved. Before I left, he said, "There is not a Jew among us that can teach us the right way," meaning they could not help their remaining in darkness. I believe him to be a sincere, conscientious man, and the remark appeared to come from his heart. Let the Church take care that the Jews, on whom so many look with indifference as reprobate and worthless, do not one day go forth as fiery torches, and witness against their wilful neglect of God's wandering poor.

Harrison street is a great place for Jews. Several times in my intercourse with them, men and women, I was enabled for hours to proclaim Jesus as the Messiah.

Last Sabbath, Nov. 20, I went to the new synagogue, where I found a large congregation of Jews and Jewesses, perhaps from 600 to 700, all in perfect order, engaged in their devotional exercises. An officer of the synagogue, whose acquaintance I made in former years on my mission here, came forward and handed me very politely his own prayer-book, and shook hands with me in the kindest manner. I remained till the congregation was dismissed, and then the same gentleman came forward again, and we shook hands once more. As he introduced me to some Jews, he remarked to them, "He once belonged to us, but now he has gone to the other side." I replied that I was now on the right side.

I shall just repeat the expression of my conviction, that if Christians in America would only exhibit towards the Jews the same lively, tender, Christian concern for their welfare, that may be met with in many parts of Europe, every place where the Jews are found would become a ready and promising field of labour. May God have mercy on Christians and Jews, and all mankind, and hasten the period when the watchmen shall see eye to eye, and God be glorified through Jesus Christ our אמנו.

Nov. 26.—I have visited a Jewish family, who have been living here for nine years and a half without the scriptures. On Friday evening, about 6 o'clock, I supplied them with a German Bible and Testament, for which the woman was grateful.

29.—This morning I went to the same house again, with some suitable tracts. The woman told me she had read the Bible on Friday night until her light went out, and spoke of the first promise, that the seed of the woman should bruise the serpent's head.

I am told that, as soon as the synagogue service is over, many of the Jews go to the auction stores, buy and sell, and are regardless of the law of God. Such is the state of things in this city, though everything seems to be quite orderly in the synagogue itself.

Yesterday, I addressed a Sabbath-school, where a considerable amount of interest was awakened, and eight subscribers to the Chronicle obtained. I also preached in the morning, and it is hoped that the churches in Baltimore will now soon lay hold of this great work.

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#### EXTRACT LETTER FROM MR. B.

WE rejoice to perceive from the following communication, just received, that Mr. B.'s way is already opening before him. May our gracious God confirm these tokens for good!

BALTIMORE, Dec. 9, 1847.

*Rev. John Lillie* :—I have been requested by the officers of the Baltimore City Jews' Society to make arrangements for a public meeting some time in this month, in order to get the interest renewed, and the Society strengthened and enlarged. Dr. Johns has fixed the time of the meeting upon Christmas day, and a church has been obtained in a central part of the city.

The way, I trust, is preparing gradually. Yesterday, I obtained 27 subscribers to the Chronicle, with the prospect of future increase. The Ladies' Jews' Society, also, have made an appropriation towards my salary of the amount of \$90, and they are continuing their effort.

My missionary operations among the Jews, take a most favourable character. The free access among them, and the ready reception of the Old and New Testament scriptures and tracts, are very good tokens. They are in general very kind to me, and frequently, when I

address them on the atonement and other scriptural truths, I find them not only listening with patience and attention, but they become affected, as far as I can judge, with the truth. I feel that this is a peculiar and propitious time for missionary operations among Israel's race; and woe to Christendom if they neglect, in these latter days of special promise for Israel, to send them the missionary and the gospel; while there is no other way of salvation for Jew or Gentile, but through the name of Jesus of Nazareth. My duties are quite numerous, and sometimes, and most frequently, the day is too short for me.

### British Society.

#### EXTRACT LETTER FROM THE SECRETARY.

1 CRESCENT PLACE, BLACKFRIARS, }  
London, Nov. 8, 1847. }

*My Very Dear Sir:*—I had approached myself for having so long deferred communicating with you and our beloved brethren, on the cause which so greatly fills our hearts and hands, when your (too) brief letter laid me under increased obligation to address you. I am sorry that the note of death mingles with your cheering record of growing prosperity; but it is one of the many monitions which meet us in *this* path especially, and bid us look to God alone. I am sure you feel with us, that it is a purely spiritual work—and must be so in its aim, its agency and its dependence. And in its spiritual results how much we find to endear to us a faithful God, to stimulate personal piety, and to cheer us on to more abundant effort! Whether we regard the Jewish convert *living* by faith in Jesus, and shining in the beauty of holiness, or

*falling asleep* on the bosom of a Saviour he once despised, we find cause for liveliest gratitude, and may well rejoice that we have been in the humblest measure engaged in such a cause.

I am sure that our committee will feel gratified in testifying their fraternal affection, as well as in aiding your effort, by forwarding you a little packet of their publications. I will therefore have such an one made up, and sent by an early opportunity.

We have much cause for thankfulness, but our finances are suffering much from the monetary pressure. The college, though on a very limited scale, proceeds very satisfactorily. Six pious young Israelites are inmates, with Mr. Davidson as Professor of Hebrew, &c. His testimony, and that of the other tutors, as to the piety and progress of these students, are very high. Besides these, we have others under instruction, with whom we have every reason to be satisfied; so that we may look forward in the expectation that as new doors of usefulness are opened, we shall have a band of holy and educated young men ready to send forth to the work of the Lord.

Of the Israelites instructed by the missionaries, and baptized as believers in the Lord Jesus Christ, we have delightful reason to believe that they are all walking in the fear and love of God—worthy of their holy vocation—and one has just passed into eternity, with the memorable words upon his lips, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

Our Monthly Herald will inform



you that we have an agent on his way to Jaffa, hoping to meet many a Jewish pilgrim on his way to the Holy City, with words of mercy from Him whom there his forefathers ignorantly and unbelievably crucified. Allow me also to refer you to the November number of the Herald, for a very interesting narrative* of the visit of an aged rabbi to his son, one of our faithful missionaries, himself a fruit of the divine blessing on the humble operations of this Society. Still, my dear sir, we have much, very much, to humble us—and it is safe to be humble, and happy to feel our dependence—and very, very glorious, to think of the honour which redounds to a precious Saviour from every instance of Jewish conversion;—the hardened heart tender and full of love—the thralldom of rabbinism exchanged for the liberty of the gospel—and the scorn of the blasphemer for the praise and homage of the loving disciple!

Yours in the Lord Jesus, with  
Christian affection and esteem,

GEO. YONGE.

### APPEAL.

THE following appeal has been issued by the Committee. We adopt it for our own.

The attention of the Christian Public is earnestly solicited to the character and position of this Institution, in the hope of obtaining for it an increase of co-operation and support. It is an unsectarian alliance for the spiritual good of Israel—presenting to the Jew an aspect of brotherly love, and inviting him, not

* This narrative we had already marked for insertion in our present number.—*Ed. Jew. Chron.*

to a creed or a party, but to the Bible and to the Saviour. Its aim is, in dependence on the Spirit of God, to release the rabbinical Jew from the thralldom of tradition, and to rescue the reformed Jew from the delusions of infidelity, and to lead both to the saving knowledge of the truth as it is in Jesus. For this purpose it has employed twelve Missionaries (eleven of them in this country) in visiting the Jews, distributing among them the Word of God, and declaring to them the gospel. For the measure of success graciously afforded, reference is cheerfully and thankfully directed to the Society's Reports, and to its monthly periodical, "The Jewish Herald." Six pious young Israelites are pursuing their studies in the Society's Mission College, and others are receiving preliminary instruction: all with a view, if it be the will of God, to usefulness among their brethren. Help is *urgently* needed, that this effort may be sustained, and that opportunities which are pressing upon attention for more extensive usefulness may be improved. The Committee therefore entreat, that the plea for the Jew may be heard amongst the many addressed to the churches on behalf of the Gentile. He, too, is perishing—and at our very door—to him, as well as to the Gentile, the gospel has been, and will be, "the power of God unto salvation." In his long rejection, he has been to the world a standing proof of the truth of God's Word. He is to be a blessing to that world—the messenger of good tidings to the nations afar off. His spiritual recovery is promised, and it will be "as life from the dead" to the whole Church of Christ. The Saviour bids us now to present the gospel to him everywhere, and the prayer of faith will secure the blessing. Regarding "the children of Israel, a people once near" to Jehovah, the depositories of "the lively oracles"—"whose were the fathers, and of whom, as concerning the flesh, Christ came"—as now "a people scattered and peeled,"—broken off

for their sins, yet still "beloved for the fathers' sakes"—whom it is promised that "a new heart and a new spirit" shall be given to them, that they shall "look upon Him whom they have pierced, and mourn"—and so "turn to the Lord," and be "for a name and praise" in the whole earth,—should it not be esteemed at once a privilege and a duty by every means to make known to them "the common salvation," and to excite them to inquiry, to thoughtfulness and to prayer? For the attainment of this, their habits of thought, their veneration for the Hebrew language, and their deep-seated prejudices, render a *distinct* agency most desirable. This Society offers such an agency; and for its support and enlargement the present appeal is made. Congregational collections—auxiliary associations—private gatherings—and individual contributions, are entreated for the one object,—*the conversion and spiritual good of the Jews*. And still more fervently do the Committee commend the cause and its agents to the believing intercessions of all who make mention of the name of the Lord. "Praise ye, and say, O Lord, save thy people, the remnant of Israel."

### MISSIONARIES' JOURNALS.

THE following letter from a Jew to Mr. H. Stern, cannot but be read with the deepest interest. It contains, doubtless, a description of the state of many of his brethren, who are prevented, by the dread of starvation, from avowing their faith in the Saviour. May He who will not break the bruised reed, strengthen the faith of these, his secret disciples!

DEAR SIR:—I thank God for the opportunity afforded me for making your valuable acquaintance. What consolation is afforded to the sick man, suffering from great pain, when he learns that other patients, once

equally afflicted and suffering, are now recovered! My circumstances are precisely the same. You know, from my accounts, what sufferings, what reproach and hatred, I had, and still have to endure. I know, also, how to seek consolation; yet I need a guide. Although you are aware of my study of the Holy Scriptures of the Old and New Testament, and also of the Talmud, to no inconsiderable extent, I still think it advisable to give you a sketch of my life and exertions up to the present time, as also of the sufferings connected with them.

I was born at Wirtemberg, the son of a Talmudist, whose zealous endeavour it was to devote me to the study of the Talmud. The youngest son of my teacher, named Pius, I loved as a brother. I read with him the New Testament, and we had Christian worship: but this friendship was interrupted.

When at the age of thirteen, my father once found me in tears. I had been reading Matt. xxvii. 27—50. "My God," I exclaimed, in deep devotion, "why didst Thou suffer the Godly to be thus crucified?" I was about to proceed, when my father tore the book, so much endeared to me, from my hand. What followed I will pass over in silence.

It may be easily imagined how I was then treated. I was compelled to avoid that good Christian family; and, at the end of a week, my father took me to Hechlingen, where I was placed in a Talmudical institution, under the strict care of a Polish rabbi.

There I was knocked about, beaten, and absolutely persecuted, because I persisted in reading the Old and New Testament. I found that the Son, the Prince of Peace, mentioned by the prophet Isaiah, was no other than Jesus Christ, the promised Messiah, the Saviour of the world! he who died upon the cross for the sins of mankind—of whom Moses and the prophets had written.

I found, moreover, the doctrine of the Trinity confirmed in the Talmud, and supported by the prayers which had been composed by Talmudists. I could no longer doubt that Christ was the one sent of God, the messenger of peace.

My heart bleeds, my dear Mr. S., when I review the past years of my life, which was spent in so much suffering. Yet, through faith in Jesus Christ, I found courage in suffering. I lived three years under that merciless Pole. From thence I went to the schoolmaster's seminary at Eplingen, where I experienced many joys, on account of which my life was often endangered. During the three years I remained here, a place was assigned me in the town-music and solo-singing. I heard several good preachers, and many good catechisings. Thus my time passed rapidly. As there was no vacancy in the Jewish communities, and I could not remain with my father, I left my native country, and here my sufferings were renewed. But the principle, "fear not, Christ is risen," supported me under all persecution and reproach. I could never appear as a hypocrite, because God tries the reins and the heart. I taught and preached, with a good conscience, both to Jew and Gentile; and I was pursued with stones and beating; but the God who delivered me from the cruel Pole, stood by me.

I was forced to flee—lost all I possessed: nothing remained to me: what more can I tell you? Poison had even been prepared, and by this means they hoped to get rid of me. I continue to live in a state of suffering, persecuted in every possible way. Every source of income is refused me. For one guilder that I owe, four are charged upon me as law expenses. I am now indebted, to the amount of one hundred and seventeen guilders, to the physician and apothecary; fifty-one guilders, thirty-six kreutzers, to the tailor, shoemaker, and laundress.

These debts once cleared, I should

be at liberty to follow the dictates of my conscience, and do that to which my heart inclines me. I desire to confess, before the world, that I believe in Christ, to tell them that in him are to be found rest, peace, consolation, and eternal life. My earnest desire is, that I may be enabled to confess my faith freely, and without hindrance.

I live here as a sheep among wolves, but my aim is to look beyond this life to my future existence. You, doubtless, will have your reward for your efforts to bring me into the fold of the faithful. In the name of Him who said, "Whatsoever ye shall ask the Father in my name, He will give it you," I pray to be assisted, and I believe I shall be. You will know that you have not spent your relief upon one unworthy of it.

*From Mr. J.'s Journal.*

Let the following interesting statement be for the encouragement of our beloved brethren in Christ among the Jewish people, in the suffering inflicted upon them by the unkindness and estrangement of their kindred according to the flesh:—

It is under feelings of the deepest gratitude to our omnipotent Jehovah, that I take up the pen for the purpose of telling you how graciously the Lord has dealt with me in a season of heavy trial and affliction, when the utmost exertions of a tender and beloved parent were put forth to draw me again into the errors of corrupted Judaism, into spiritual darkness and slavery, and consequently into eternal woe and wretchedness. Surely never before did I experience redeeming grace operating so powerfully upon my soul; and never before did I know of the efficacy and power of the glorious gospel of Jesus Christ. The trial was the heaviest that I was ever called to experience; and when I now look back and contemplate the wonderful doings of God, and consider what he has done for me, in delivering me from so many trials



and sorrows, I am surely led, with Paul, to exclaim, "Nay, in all these things we are more than conquerors through him that loved us."

My beloved father came here June 22d, and remained for nearly three weeks. His coming was quite sudden and unexpected. It is true I received a letter from him in January last, in which he stated that he intended coming to see me as soon as possible, and plead with me, face to face, as a man that pleadeth with his friend. Yet I received no other letters from him during that time, which led me to conclude that he must have altered his mind, and given up every thought of coming.

But I can now behold the wisdom and goodness of Jehovah, even in this, for, had I known the fixed time of my father's coming, it would have unsettled my mind, and would have caused me many hours of uneasiness. My astonishment and surprise were great in beholding a beloved parent, whom I had not seen for nearly eleven years, and who was brought to this country under such painful circumstances as these, viz., to reclaim his child (as he thought) from the pernicious errors into which he had fallen, and thus wipe away the great reproach which had been cast upon the family. It was, however, a great source of satisfaction to my mind, to think with what love and affectionate feelings my father embraced me, as I had never anticipated it, neither could I have believed that his mind would have been turned so favourably towards me: all I expected was wrath and severe displeasure.

He had only been with me one hour, when he commenced telling me the object of his visit to this country, and what he hoped to effect before his return. He told me, that, through my conversion, I had not only brought the greatest disgrace and reproach upon the whole family, but that he had lost, through it, the office of rabbi, which he had held for nearly thirty years, and had been respected and beloved of all. "You

have," said he, "extinguished all the hopes of your family, and quenched in night all their bright prospects. You have blighted all their expectations, and put their lamp out for ever; but still there may be help for us; joy may again be restored to our house, and our lamp may again be made to burn as bright as before. But all this depends upon you. The question upon which all our prosperity rests is this—will you return to your home, or remain in your present position?" This question at once tested my principles and my Christian faith; it excited my every affection. I sat for a few moments without being able to speak a word, silently communed with my Saviour, and asked for grace to help me in this most trying hour. He heard my secret prayer, and soon enabled me to open my mouth, and make known the mysteries of His grace, even to my beloved father. I begged him not to think me hardened or disobedient, for that I cherished the fondest love of a child towards him, and would gladly do all that lay in my power to do him good, yea, help him even with my own blood. But to return to my former errors, I said I could not, dare not, do it. "I have," said I, "struggled very hard, and suffered much, before I could find that peace to my soul to which, in my natural state, I was a stranger. It is true, that it is the bounden duty of every child to reverence and obey his parents with filial fear. Yet God must have the pre-eminence, his voice must be heard, and his blessed word obeyed."

We now entered into a conversation which lasted for no less than eight hours. I first related to him the circumstances which led to my reading the New Testament for the first time—how great were my astonishment and surprise, in finding such glorious doctrines, such holy precepts, such pure morals contained in them. The truth of the gospel flashed as lightning upon my guilty conscience, and pierced through my

very soul. I saw that ruin, eternal ruin, must be my portion, if I continued in that state, and at the same time felt that the gospel was adapted to meet my condition, to save my soul from that destruction to which it was exposed. I accordingly went as a guilty and helpless sinner to the foot of the cross, and poured out my supplications before a throne of mercy, and soon my soul found that peace to which it was before a stranger; my mind became eased, and my spiritual wounds were healed by the application of that precious blood which was shed on Calvary for the remission of all sin. Here, then, was my help found; here I found myself on safe ground. And through the supply of his abundant grace I have been enabled unto this day to sustain every trial and temptation, to stand fast in His liberty, to rejoice in the hope of the gospel, and to look forward with joyful anticipation to the time when I shall cease from my earthly toil and labour, and enter into that rest which remaineth for the people of God. My beloved father listened with great patience and earnest attention, whilst I related to him the narrative of Jehovah's gracious dealings with me. No angry expression was visible in his countenance, and, though his heart was filled with burning zeal in advocating the Jewish faith, yet not a word of disrespect, either against Christ or his followers, was uttered by him; but love was the weapon he employed, and tender affection his only plea. I was also enabled by divine grace to plead with him in love and affection, and warmly to advocate the principles of the glorious gospel. When my father saw how firm my grasp was of the hope of the gospel, and with what zeal I advocated its claims, he said, "I feel persuaded that my coming here will be in vain; for you are already gone too far to be reclaimed, and, therefore, it would be useless for me to argue with you any longer, or to try to convince you that you are in error." But I told

him that, if he considered me as being in error, it was his duty, as a parent, to point out these errors to me, as I had no wish to live in error. "I love the truth, and am anxious to spread the truth around me, for by the truth I shall at last be judged, and render my account unto God." The next day my father called again, and continued with me throughout the day. Our conversation was then directed to those prophecies that foretell the coming, the suffering, and the glory of a divine Redeemer. My father, of course, denied the sufferings and the divinity of the Messiah, which points I endeavoured to clear up to him, by showing him, from the Word of God, that the Messiah must needs have suffered, and then be received into eternal glory. To the reading of the New Testament my father at first objected very strongly, but I referred him to the words of Solomon, Proverbs xviii. 13, and also to the words of Paul, 1 Thess. v. 21, and from these I urged, and at last prevailed upon him, to read the New Testament in connection with the Old, comparing scripture with scripture, and he would then see, to the satisfaction of his own mind, that what one prophesied another fulfilled. He did not deny that there was a beauty and sublimity in the New Testament scriptures. I offered to him "The Old Paths," telling him that it was the work of a Gentile, who had for many years laboured for the spiritual welfare of Israel, and it would no doubt be very interesting to him. He accepted it, and began to peruse its pages attentively. He said that it was beautifully written, but that many things were falsely represented; and he should feel it his duty to expose these errors by writing against them. I also presented him with a Hebrew Bible, which he very thankfully accepted. The next time my beloved father called, we entered into conversation respecting several of the prophecies relating to the Messiah, especially those that speak of his humiliation

and sufferings. My father contended that they had reference to some of the prophets, or to the Jewish nation at large; whilst I, on the other hand, endeavoured to prove to him that they could relate only to Jesus Christ and no other. We disputed on these important points for several hours, and, when he saw with what zeal and perseverance I advocated the Christian religion, he said, "I must confess, my beloved son, that I have never seen or heard an Israelite who has embraced Christianity, so warmly and earnestly pleading for that religion. Your whole heart seems to be engaged in it. I admire you for your principle, and shall from this time be again reconciled to you, and receive you as a beloved child, for I know that what you have done, you have done out of sincerity and integrity of soul, and am persuaded that nothing will be able to move you from your faith and principle." This was indeed a glorious confession from an enemy to the truth; and, oh, what wonders have been wrought! not only has my beloved father been reconciled to me, but also the rest of the family, so that they no longer look upon me with hatred and enmity, but with love and affection. My brother, who was here at the same time with my father, one day said to me, "I am actually astonished when I look at my father and you, to think that he should be so reconciled to you and deal with you so affectionately, when he left his home in such rage and displeasure, and filled with indignation against you!" "Ah!" said I, "the Lord can do wonders; his power is unlimited; he can turn the stony heart into flesh, and make the rage of man to proclaim his praise." Thus has the Lord by his grace enabled me to bear testimony to the truth, by a steady adherence to those principles which are laid down in the gospel of our blessed Saviour; and, through my faithfulness in the advocacy of these principles, Jehovah has graciously repaid me ten thousandfold, in reconciling those to

me who were so near my heart, and in turning their wrath into joy and praise. From this I feel encouraged, and shall earnestly pray that the veil may be entirely removed from their hearts, that we may soon see face to face, and glorify that blessed Saviour who has redeemed us with his precious blood.

My brethren in this city were filled with wonder, when they saw my beloved father so kind to me. They soon raised a rumor that he would ere long become a Christian himself. God grant that this may be the case!

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## Free Church of Scotland.

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From the Missionary Record.

### BRESLAU AND BERLIN.

IN the *Record* for September, we presented a letter from Mr. Saphir,* giving an account of a recent visit to Breslau. Mr. Wingate enables us to give the continuation of that interesting journal:—

Letter—Rev. Wm. Wingate to the Secretary.

PESTH, Hungary, Sept. 11, 1847.

MY DEAR MR. WOOD:—The following forms the continuation of our dear brother Mr. Saphir's communications, translated from the German. Mr. Saphir is again amongst us, much revived by his visit to Breslau and Berlin:—

"Mr. Cerf conducted me to Dr. Newman, agent for the Church of England Society for the Promotion of Christianity among the Jews. In his absence, we were received by Mrs. Newman (maiden name Branis) with cordiality and affection. I do not without design allude to her former name, as a remarkable event is connected with this circumstance. This is the name of the estimable

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* The venerable Israelite whom our readers may remember as one of the fruits of the great Pesth awakening.—*Ed. Jew. Chron.*



and believing Jewess, who first, at the advanced age of eighty-four years, became acquainted with the Lord, was converted to the faith, and publicly confessed her Saviour. The daughter of the aged lady has been a considerable time a member of the Christian Church. Her inward living faith, and enlightened, intelligent acquaintance with divine truth, is truly edifying—most strengthening to the faith of all who hold intercourse with her. The joy that she is privileged to be a witness for Christ pervades her whole soul, and lightens up her countenance. She invited us to repeat our visit in the evening, and speak with her husband, and promised to embrace that opportunity of introducing me to her aged mother, to see whom I had expressed so ardent a desire. After a short conversation, during which this lady evinced a scriptural knowledge and amount of spiritual perception in divine things which surprised us, we took our leave. We now visited Mr. Kopper, one of the persecuted Christians who were dismissed from Vienna. We then returned, and found Dr. Newman at home. The impression which this old friendly and most amiable man produces on all who approach him, cannot fail to be affecting and pleasing. This aged person, now seventy years of age, was for upwards of twenty years head teacher in the celebrated Wilhelm's school in Breslau, embraced the truths of the gospel after long study and earnest examination of both Old and New Testaments. Two days after he held his public examination in this celebrated Jewish seminary he was solemnly admitted into the Christian Church. He is a man deeply versed in Jewish literature. The synagogue estimated his talents and moral honesty so highly, that even after his baptism they wished to continue him as head teacher of the seminary. This offer he declined. It now pleased the heavenly Father to visit his servant with a heavy stroke. His eldest son, thirty-five years of

age, was sent out by the King of Prussia to Rio de Janeiro, to endeavour to form a German congregation there. This object having been attained, he purposed, at the end of seven years, returning to his native land. The anxiety and joy of the aged parents at the prospect of their beloved son's return may be supposed. The voyage proved favourable as far as Cuxhaven, where the ship foundered, and their son, as well as all on board, found a watery grave! 'He was my first-born, said the almost broken-hearted old man, with tears in his eyes, 'my might, and the beginning of my strength.' An event so calamitous and distressing to the heart of a father and mother, proves how deep and mysterious are the ways of a sovereign Jehovah. The heart-rending intelligence of the sudden death of the grandchild brought the aged grandmother of eighty-four years to deep and solemn reflections on the state of her soul. She now discovered in this stroke, so terrible to the feelings of an affectionate family, the call of God, the warning which awakened her to repentance, and the mean, in the providence of God, of introducing her into the kingdom of salvation. Now the dying words of her departed husband, who was a rabbi, fell upon her ears, 'Remember,' said he, as he died, 'to make yourself acquainted with Christ (Messias) and follow his doctrine.' She was now instructed; and after satisfactory evidence was afforded that a work of grace was wrought, she was baptized. This whole family is a 'household of faith;' a truly believing, Christian family. They have still a son, who lives in Breslau, Dr. Branis, public professor of philosophy, a highly esteemed and learned man, and, as his sister remarked, a truly converted and upright Christian man. The old lady is at present recovering from severe illness, and she has not been receiving visitors; when the daughter, however, mentioned my name, she insisted on seeing me; but I must

come alone, she said. As I entered the room, and beheld this aged disciple, a sensation of tremor, mixed with joy, pervaded my frame. With a gentle smile, she begged me to be seated, and took hold of my hand, conversing rather by looks than words. In broken, short sentences she expressed her happiness in reflecting on her own and my conversion to God. Inward peace, faith, and hope, beamed brightly in her features; and she exhibited deep sympathy when she conversed about the kingdom of Christ, and especially when the conversion of Israel was alluded to. One must, however, see all the members of this family personally, in order, from their features, conversation, and habits, to form a true conception of their liveliness, steadfastness, and unity in the faith of the Lord Jesus Christ. Oh! could our blessed brethren in Pesth (writes Mr. S.) see this blessed family! First of all, the venerable widow of a rabbi, eighty-four years of age, who has lifted up her testimony to the grace and truth which is in Jesus; then, two sons, both professors and both true faithful Christians; a daughter, whose knowledge of divine truth is perhaps more extensive than any of them; and a son-in-law, a doctor of philosophy, who laid down a valuable and honourable office that he might confess the Lord Jesus Christ. Truly such a sight would strengthen your faith; to me it was a season of revival, whose effects will, I trust, remain. The narration of what I have witnessed should be an encouragement and warning, especially to the weak in the faith; it should stir them up to hold fast the treasure which, through the grace of God, has been put in their possession, to continue faithful, and to grow and increase in knowledge, faith, and practice, and to persevere to the end.

"I now went to visit Rabbi Tiktin. This is the chief rabbi, and the zealous representative of the Orthodox Jews; known well by the Jews for his controversy with Rabbi

Geiger, of the Reformed party—a controversy which is still carried on. I wish you had seen how kindly he received us. He is quiet and gentle in his disposition—not yet forty years of age. He expressed his willingness to receive Mr. Cerf and me. In the conversation which ensued we informed him who we were; that we were both Jews, who had embraced Christ and his truth. This intimation produced no change in his behaviour. I expressed to him freely my views on the faults and errors of many rabbis; in all which he fully acquiesced. He blamed such as 'halted between two opinions,' neither adhering to the Orthodox nor Reform party. Of Geiger he said, 'I prefer the frankness with which he avows his infidelity, and proclaims it in the synagogue; we know at least with what we have to contend.' After a good deal of conversation, in which I told him what we believed, we took leave, when he requested we would repeat our visit. After spending the remainder of the day with my dear brother, Mr. Cerf, who was very desirous I would prolong my stay in Breslau (a city especially interesting, from the sympathy and co-operation on which one may confidently calculate, in seeking to spread the gospel. I left, as my friends in Berlin, I knew, would feel anxious, having already spent two days longer than we had intended. I also met another Christian Israelite, a licentiate of the Lutheran Church; likewise a well-disposed young woman, a Jewess, baptized by the missionary Mr. Caro. She has been cast off by her parents and all her relatives, on account of her confession of Christ, and supports herself by her needle. Her knowledge is little, but her desire to serve Christ is strong. While addressing her on the subject of her soul's highest interests, she discovered a thirst for the Word of life. She pressed my hand with tears, and promised to attend to what had been said, and especially to pray more."

From Berlin Mr. Saphir further

writes: "The works of the Lord are great; sought out of all them that have pleasure therein.' 'Our hearts are deceitful above all things, and desperately wicked;' slow and slothful in hoping, suffering, and and praying. Hence arise our fears and disquiet, our complaints and troubles, when we do not immediately see the fruit of our labours. Alas! how little do we cry out with the Psalmist, 'Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance and my God.' Has not He who has instituted missionary work, in the words, 'Go ye into all the world, and preach the gospel,' added, 'Lo, I am with you always, even to the end of the world?' And how sweetly and how consolingly does He speak, who holds the seven stars in his right hand, when he says, 'I know thy works, and love, and service, and faith, and thy patience.' Therefore, when we feel wearied and faint, and long for the wings of the eagle, that we might soar aloft, let us wait on Jehovah, who reneweth our strength. The recent new triumph of the gospel here, in the conversion of Mr. Meier, preacher and teacher in the Jewish Synagogue at Buitzow, has called forth these reflections."

### PESTH.

Letter—Rev. R. Smith to the Secretary.

PESTH, *October 14, 1847.*

MY DEAR MR. WOOD:—This letter I shall begin by adverting to the baptism of a family, which, though it took place some time ago, has not, I think, been as yet mentioned in any of our communications. The husband was educated as a surgeon, and practised for some time in the army. For the last few years he has resided in Pesth. Having failed to establish a practice

here—which, from the number of aspirants, it is almost impossible to do, without great influence and an extensive acquaintanceship—he supported himself chiefly by usury. This vice he had been addicted to from youth. It was his refuge in all his straits. Even in the university, he had practised it among his fellow-students. The baneful effects upon his character may easily be conceived. This hateful sin is the mother of extortion, oppression, hard-heartedness, and a numerous progeny of other vices, all stamped by the same family likeness. It could not be practised by him without his sharing in the usual consequences. Yet there were some checks raised up by God in his mind to stem the flood. . . After the authority of the Talmud gave way, and its power to deceive therefore ceased, and after, through his visits to us, his mind was brought into closer contact with the Word than it had ever been before, the feeble spark began to burst into a fire, and the uneasy murmur began to utter itself in a voice of thunder. His sin found him out. His ruling passion was made the instrument of his awakening. Other sins crowded in too, and told their tale of woe. But it was this sin, this gripping, iron-fisted, and unscrupulous usury, which imbittered all his pleasures, and stood like a warning omen in the distance, portending future destruction. But the victory was not yet complete. Through that sin he had dishonoured God peculiarly, even in the eyes of men. Through that sin he must be made to glorify him, though in another way. God hath so ordered it, that latterly his existence should be dependent on the fruits of this vice. Nay, more, the money which he lent out at exorbitant interest, was not his own, but was intrusted to him by a rich magistrate here, who, though he would not defile his own hands with the work, did not object to share the spoil. He could not cease, therefore, to ply the trade, without giving up at once capital



and interest. If the capital had been his own, he might have simply changed its direction, and made a new and better, though a less lucrative, investment. As it was, to cease from that one sin, was, to all human appearance, to plunge himself, his wife, and children, into a state of destitution. The struggle lasted long. At times he seemed ready to part with all; then, as his inward experience was less lively, he again receded. But there can be no compromise. The earthly god must be crushed. He has hitherto bid defiance to God, and God must now exercise special vengeance on him. Though all other false gods should decline the contest and resign their seats, if victory is not achieved here, nothing is gained. Nor is it enough that he be defeated, his discomfiture must be manifest. He has hitherto been the publicly acknowledged master, now must allegiance to Jehovah be as publicly proclaimed. It was here, therefore, where the struggle concentrated itself. It was both protracted and severe. Truth, often foiled, returned to the charge anew. Sometimes he wrestled with it, but more frequently, when he could not bear its onset, retired beyond its reach. Sometimes he absented himself from us several weeks together. But he carried the arrow with him, festering in the sore. The very thing, therefore, which drove him from us brought him back to us again. It became evident, that the one was a falling, the other a gaining cause. There were decay, dispiritedness, and hopelessness visible on the one side; life, energy, and progress were apparent on the other. Satan got him still to do the work, but he wrought like one ashamed of his work, and all the pleasure in the gains were gone. The weapons of the Spirit, we trust wielded by himself, became on the other hand more energetic and powerful, till at length the death-blow was struck, and the sovereignty of sin ceased. In the very point where Satan had tri-

umphed, was his power overthrown. A blessed morning was it for that soul; and it was even so to his own experience, when he took his way, through the streets of Pesth, carrying the money on which he had traded to its owner, refusing to participate henceforth in the wages of unrighteousness. The man thought him turned mad. But he shook his sin from him and departed. His wife was later in coming in contact with the truth, but her progress was much more rapid than his. He is by nature timid; she is possessed of remarkable firmness and collectedness of mind. She was therefore very helpful, after her own conversion, in encouraging him to meet the trials they had to expect. She declared her willingness to take the loss of all things for Christ's sake, and to go forward to baptism alone, if he were not prepared to accompany her. But she prayed much, that as they had hitherto lived in unity, they should enter the fold of Christ a united and happy family, no one mourning the absence of another. Her prayers were heard. They were baptized together, and their two children with them. Of the latter I shall only say, that the eldest has long attended Philip's school. She became a praying child, and was used as an instrument in the conversion of her father. By her artless questions and expostulations why he would not confess Jesus, when he knew him to be the Messiah, he was often moved to tears.

It is interesting to observe the effects of the testimony for the truth among those who do not experience its saving power. . . . When light breaks in upon a community, its effects are very mixed, and very different in different individuals. When it takes the direction of the understanding exclusively, it stirs up to inquiry, undermines and overturns former beliefs, without being in the majority of cases, in such measure, or accompanied with such power, as to substitute anything in their

room. Though its own native tendency is to produce conviction, it may thus, in many instances, be the forerunner of infidelity. We see this operation silently at work in the Jewish community in Pesth. . . .

But there is another class of cases in which the very opposite result seems to arise. When the light which is breaking in takes the direction of the conscience chiefly, instead of a diminution, an increase of zeal for Judaism is observable. Perhaps there is no deeper conviction than before that the system is true, but there is a greater desire for its being so, and a clinging to its observances as a means of quieting the inward uneasiness. From the awakening, therefore, of a new and unwonted zeal for error in a community, we may fairly conclude that light is making inroads into it. "You have made me, you apostate, a better Jewess than I was before I knew you," exclaimed a Jewish woman to one of our people. She had felt the effects of his example in her conscience, and was driven to a stricter observance of her rites, to keep it in peace. It is a remarkable fact, that in the large house, consisting, I suppose, of fourteen or fifteen families, where the convert resides, of whom I have spoken in the first part of this letter, no one, old or young, was absent from the synagogue on the feast of tabernacles. The house was left literally empty. Previously it had been but the exceptions who went. Nor are there wanting examples, where the influence of the testimony for Christ has been seen on moral practice. "I am a better man," said an aged Jew, since these foreigners came to Pesth. I do not give so bad weight as before."

### Miscellaneous Intelligence.

A LETTER from Vienna mentions a report that Baron S. de Rothschild had obtained permission from the government to found a *majorat* for his family. No such privilege had ever been accorded to a member of

the Jewish religion.—Sir M. Montefiore, Bart., has been appointed Deputy-lieutenant for the county of Kent, in conjunction with the Right Hon. John Earl, of Darnley, and J. A. Waite, Esq.—The King of Prussia has commanded that the interest of a sum of 52,000 dollars (£7,800), which was subscribed by the Protestants of Prussia for the establishment of religious institutions in Jerusalem, together with any sums that may be contributed hereafter, shall be expended in founding an hospital in that city, for the reception of Christians of every profession of faith, with a preference for Germans; and likewise in building a house for lodging poor travellers and pilgrims.

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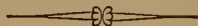
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